THREE MAJOR APPROACHES TOWARDS RELIGIONS

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APPROACH	PROPONENTS/ VERSIONS	COMMON TENETS	COMMON RATIONALE	CRITIQUE	NON-XTN VERSIONS (e.g.)
PLURALISM	**William Hocking** (Mutual Appreciation) **John Hick** (Selective Pluralism/Reality-Centeredness/Copernican Revolution) **S. J. Samartha** (Theo-centricism) **Raimon Panikkar** (Intra-religious Dialogue/Openness) **Paul Knitter** (Mutuality)	*All religions are equally valid ways to God. * Religions are varied responses to the same underlying reality *Salvation is relatively meaningful within the framework of each religion * There is no one true religion	*Ethical promotion of justice and tolerance *Epistemic relativity of religion (Critical Realism, Objective Ambiguity, Religion-as) * Commonality of moral values * Commonality of Ground and Goal/Noumena * Variety of Religious Phenomena (Relative and Valid according to Context… Game) * Jesus' deity has no scriptural or philosophical ground	~Gavin D'Costa: The position is itself exclusivist. ~Mark Heim: It superficializes the value of religious experiences unique to each religion. Pluralists who suggest just one way are actually inclusivists in disguise. ~McGrath: In reality, religions are infrastructurally very different.	**Gandhi** (Sarvadharmasambhava) **Vivekananda/Radhakrishnan** (Advaitic Pluralism)
INCLUSIVISM	**Justin Martyr** (God in Philosophy) **John Wesley** (Hopeful Inclusivism) **J.N. Farquhar** (Fulfillment Theory) **K.M. Bannerjee** (Continuity) **Karl Rahner** ("anonymous Christians") **Vatican Council II** (1962) **Clark Pinnock** (Modal Inclusivism) **M.M.Thomas** (Syncretistic Inclusivism/ anonymous Christ)	* Salvation is only in Christ, God's final Revelation * Salvation is available to people of all religions, but only through Christ through His universal and salvific presence in the world. * People can be saved though never having heard the Gospel, because of God's grace that gives rise to supernatural elements in the non-Christian religion.	* Middle way between Pluralism and Exclusivism * Relational Ontology (love of God, incarnate in Jesus, experienced through participation in the Spirit). * Human spirit-in-the-world; spirit-towards-God; *a priori* (spirit's transcendentality)+*a posteriori* encounter (God's Self-communication) * Omnipresent Spirit of God in the world ministers prevenient grace * Case studies in Bible and in the world around (Melchizedek, Balaam, Epimendies,….) * Celebrates two central truths: the Particularity axiom (God has revealed Himself definitely and redemptively in the Incarnation), and the Universality axiom (God loves sinners and wants to save them all)	* Inclusivism arbitrarily imposes (eisogetes) Christ on those who don't know Him. The assumption is presumptuous (Hans Kung) * Hans Kung: Why not "anonymous Buddhists" * John Hick: Inclusivism fails to acknowledge the distinctive religious lives of non-Christians.	**Shahid Mutahhari** ("dispositional Muslims") **Krishna** in Bhagvadgita ("Inclusive Pluralism") **Buddhist Inclusivism** (Studies by Kristin B. Kiblinger)
EXCLUSIVISM	**Karl Barth** (Christomonism) **Hendrik Kraemer** (Biblical Realism) **Lesslie Newbegin** (Finality Christology) **Alister McGrath** (Post-Enlightenment Particularism)	* Salvation is only in Jesus Christ * World religions cannot mediate salvific grace	* Jesus Christ is the full and final revelation of God. * Truth by nature is exclusive. * All religions are infrastructurally different, though superficially the same. * Apart from God's special revelation, there is no hope of salvation.	* Pinnock: How can God give a powerful general revelation and send no grace with it? * Hick: Jesus never claimed to be God, neither has His dual-nature (hypostatic union) satisfactorily been explained * Exclusivism can effect discontinuity, intolerance, and dogmatism.	**Jewish Exclusivism** **Islamic Exclusivism** **Buddhist Exclusivism**